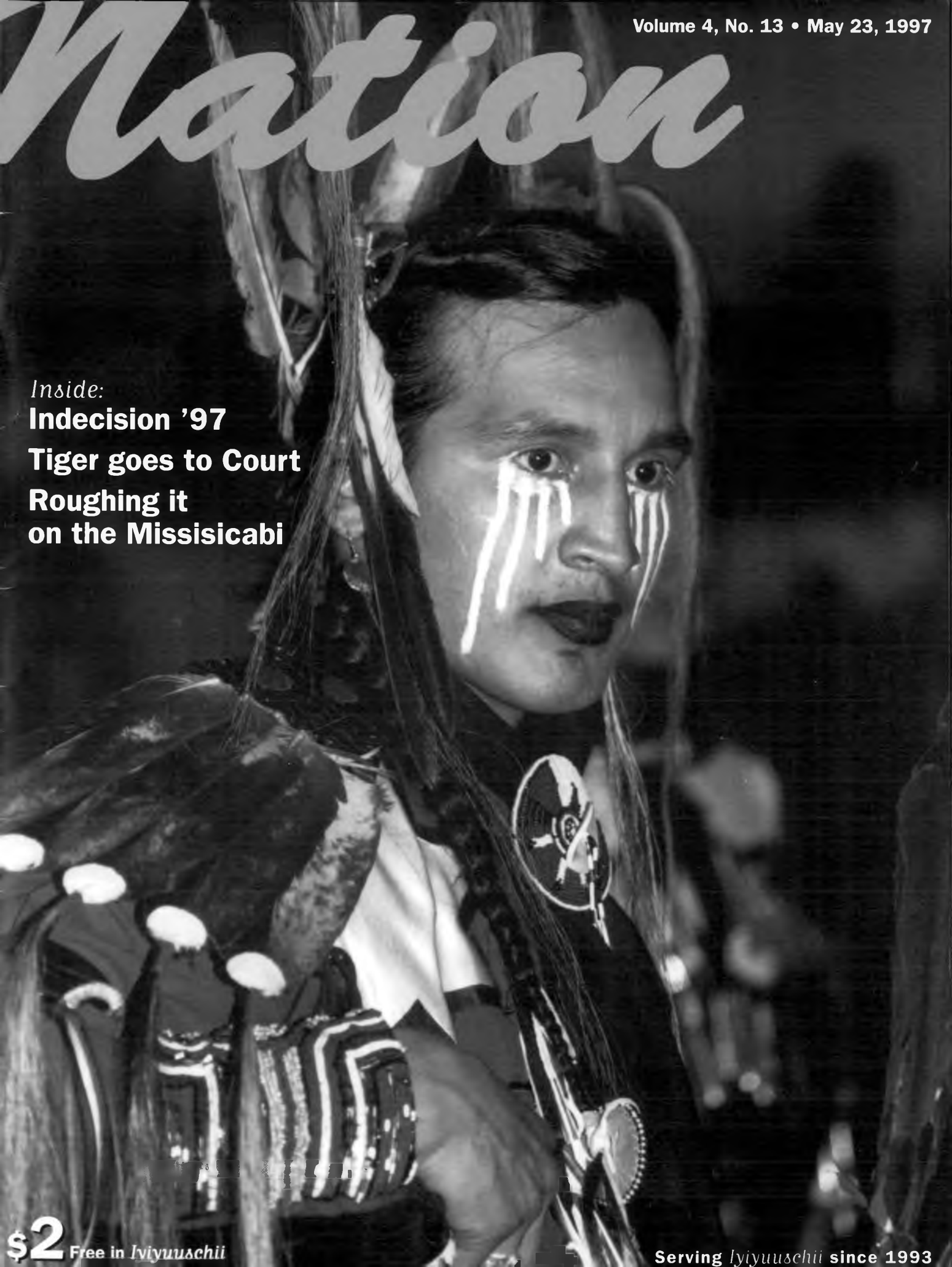
Nation

Volume 4, No. 13 • May 23, 1997



Inside:

Indecision '97

Tiger goes to Court

Roughing it on the Missisicabi

$2 Free in *Iyiyuuschii*

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Weight Loss Challenge 1997

The Cree Nation of Mistissini
challenges
The Cree Nation of Nemaska
to a weight loss challenge!!!

This challenge is open to people of all ages (child, youth, adult, and elders) and sizes, including people with health problems such as diabetes, high blood pressure, heart problems (please consult your physician before beginning any type of program).

Beginning June 1st, 1997 and ending on August 31st, 1997 the amount of weight lost by individuals in each community will be calculated. The community with the most weight loss will be declared the winner in September 1997.

The key for the winning team will be Community Involvement!!!! Obviously, the more people involved, the more pounds that will be shed. Everyone from all walks of life are included, from the Chief and Council of the respective communities, Band employees, Youth Chief and Council, clinic employees, school employees, teachers, students, daycare providers, boarding home parents, foster home parents,.....the list goes on!

The entry fee to participate is $5.00, which is payable at your local official weigh in.

The prize of this challenge is to be put towards a project in the community, for example: Elders's Christmas Banquest, Needy Food Drive, etc.

For more information contact the following:

Mistissini contact persons:
Lorraine Badin (418) 923-3461
Jane Blacksmith

Nemaska contact persons:
Nellie Coonishish (418) 673-2536
Kathleen Neeposh

Contact people in each community should have a list of participants by June 1997.

Cree Family buys Ford Canada's First EXPEDITION 1997

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In the presence of his wife and their son, Daniel, Charlie Louttit happily takes the keys to his new "Expedition," the first one sold in the region. With him is Daniel Ringuette, director general of Hardy Ringuette. The "Expedition" is the latest truck model to be put on the market by Ford Canada for 1997.

CONGRATULATIONS CHARLIE!

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YOUR LOW PRICE DEALER

RHONDA SHERWOOD

Alex on Groosebreak in Toronto. No geese this season? go to Toronto, you'd probably have to go undercover stylee.

THERE ARE TOO MANY CHIEFS AND NOT...

Stop me if you heard this one. *There are too many chiefs and not enough Indians.* As funny as that may be there is a ring of truth to it. Cultures have historically turned to comedy in times of distress. We are no different. In fact, we are funniest when our cultures and lands and our people are under attack and dying.

Let me modify the saying to reflect today's reality. It may not be as funny though. *There are too many chiefs who try to be businessmen and too many businessmen trying to chiefs.*

Look around in the community; how many businesses are band-run? How many stories have you heard of someone trying to start a business only to be refused a loan or resolution and then the same kind of business pops up a while later without the would-be business person. Now look on the regional or national level. How many are run by the political system? All of them. Let us look at fiscal reality. The money for programs from the governments are ever dwindling despite the fact that billions are being pumped out of Iyiyuuschii.

Cree government has a responsibility to the people and they need money to run the programs. If it is not through taxes then where does the money come from? Logic would say "State" run businesses. I applaud the efforts of many of our political/business leaders. They have marked the trail for us to follow and expand on. But a line has to be drawn somewhere. I would feel very uncomfortable if my chief was mandated to negotiate with a company that might jeopardize my rights as a Cree while he/we have shares in a company that would benefit from the exploitation. A code of ethics has yet to be drawn up. Are you a chief or a business person? As chief or holder of an elected position you have taken on a job where your mandate comes from the people not from the dollar. A lot of times those mandates come into conflict. The Canadian example has former PM Brian Mulroney embroiled in lawsuits and counterlawsuits with the Airbus affair. What that reflects is that it would be unthinkable for the Prime Minister to get involved in the Crown corporations.

I don't want to seem ungrateful or disrespectful to the quasi-business people. As I've said, I applaud the efforts of the people who have taken the initiative and set up businesses for the benefit of all. It was hard given the situation we were in. If that is the reality we have to live with, do the politicians have to have their fingers in all the pies? The line between business and politics has to be drawn somewhere. Ask yourself, am I a politician or a businessman?

If you're both, you can't do both very well. Sink or swim is a term I've heard along the way. If you're not swimming you're sinking. There are and have been astronomical losses to a few of OUR companies. In the real market economy would that have been tolerated. If so, for how long? More people have to be given an opportunity to start businesses. To start swimming. To contribute. But I don't think it should be too easy. Nothing should be given.* It has to be earned. How many great business ideas die because of poor execution or politics? Too many. As for those sinking, come to shore. There are others ready to swim.

**but that's another editorial.*

You can now reach us on the Web at **http://nisk.creenet.com/~nation/**. You can look over a sampling of our current issue and back issues, you can also subscribe and send classifieds through our Web page. Our thanks to Kelly Backs and Gerry Gradauer for their excellent work on the Web page.

by Ernest Webb

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COVER PHOTO:
Mel Michell
Photo By: Neil Diamond
Cover design: Katerina Cizek

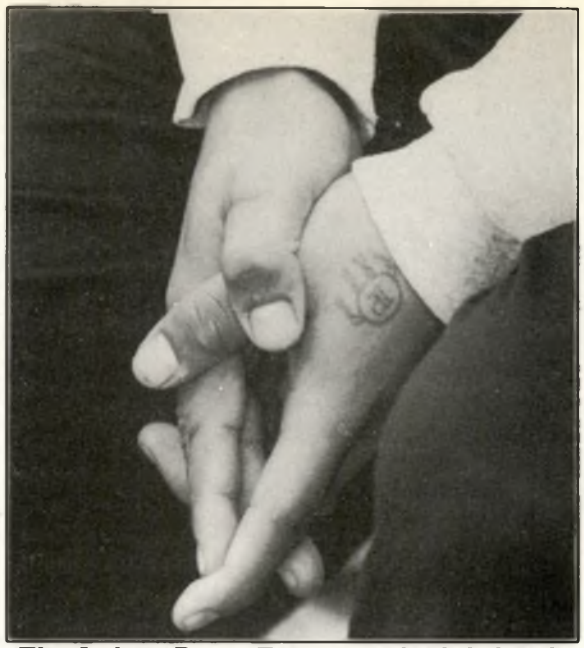
You will forgive me, I hope, if I seem not my old self. It's been a most unusual and trying time for me and others in my circle these past few weeks. A few painful but crucial changes were called for. Changes for the greater good I can only hope.

First, a career shift. Then, a revelation, of sorts, in a timeless, dark, steam-filled, womblike place. Punctuated by a furious series of emotional peaks and valleys brought on by sights seen, stories heard, experiences felt and lessons hopefully learned.

I *should* elaborate.

I was taken aback, intrigued, honoured and, not to mention, extremely flattered to be asked, in passing it seemed at the time, to "direct" a film set in Winnipeg.

Without pause I accepted.



The Indian Posse Tattoo on the left hand marks a "striker:" a young member still being initiated into the gang.

The story began one Sunday in the summer of 1995. A shotgun blast rang out and snuffed out the life of a 13-year-old Native boy. Three Native kids in a van fled the scene. Joseph "Beeper" Spence lay dead on a residential street corner in Winnipeg's North End.

The North End is home to a large portion of Winnipeg's 60,000-plus Native population. It is literally and figuratively, as well as a terrible cliche, on the wrong side of the tracks. For generations this community has endured the plagues of unemployment, apathy, poverty, racism, alcoholism, despair and all of the very bitter fruits these breed. There are, and have long been, pitifully few opportunities for Natives in this part of Winnipeg.

Yes, of course, it all began with the arrival of settlers who, by deceit and the blessing of a government bent on destroying and, if not possible, the complete assimilation of a thriving culture, exiled whole communities to areas they would never have considered settling themselves. Then claiming... no... stealing the lifeblood from its true heirs.

History has a way of creeping up on the present and it's an old story that's been told better than I can by many others so we'll leave it at that.

After all, this is today and and that is what people know and remember, and more importantly feel. They have few choices, you see.

Many here choose what they see as the shortest, easiest route to a better life. As my newfound friend Clayton put it, "Easy money and friends" in the gangs. The Indian Posse, The Deuce or the Manitoba Warriors. He needn't have mentioned Power, Respect, Acceptance, Protection.

Beeper may or may have not been a member of the 1,400-strong Indian Posse. Many more claim he was than not. Whatever choice he made he did so under duress and we can't blame him if he chose to be in the gang. Most of his friends, if not already in, dreamed of being Indian Posse. If Beeper was Posse it is because he saw hope and all it offered there, and paid for it. Hope here exists in precious few places.

You will catch a glimpse of it in a child's eyes filled with a profound sadness. A smile evoked by even the most trivial of occurences reveals it. It is fleeting and very powerful.

Hope also lives in the people's past, in their ancient ceremonies, in their spirituality. It reveals itself even when the search for it has been abandoned. It is gentle, patient and seductive. Magic occurs if you accept it and are accepted by it. It comes to us unsevered through our ancient, timeless beliefs, memories and traditions.

For an ever-growing number of people, hope lies in the future and in education. The path to it is filled with hardship, sacrifice, pitfalls, and more often than not, failure. It requires strength, pride, belief, support, intelligence and strong ambition. But it comes with no guarantees.

Nothing in life, real life, comes with a guarantee. We come. We see. We conquer. Or not.

All we can hope for is hope itself.

Ndiamon

the Nation

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THANKS TO:
Air Creebec, Cree School Board (Mistissini)

The Nation is published every two weeks by Beesum Communications.

Printed by Hebdolitho.

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Publication Mail #0584584
ISSN #1206-2642

The Nation is a member of: the James Bay Cree Communications Society, Circle of Aboriginal Controlled Publishers, Canadian Magazine Publishers Assn, Quebec Community Newspaper Assn, and Canadian Community Newspapers' Assn

WHERE TO REACH US:
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Please address correspondence to:
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SUBSCRIPTIONS
Individuals: $65
Institutions: $75
Abroad: Individuals: $70 U.S.
Abroad: Institutions: $85 U.S.
Payable to Beesum Communications

Walter Childress inspired by Creator

Walter Childress, the man who wants Crees to invest up to $27 million in his U.S. recycling project, was inspired by the Creator to pursue his grandiose project, says a close associate.

Childress remains secretive about himself, his company and his project, but one of his associates spoke with *The Nation* and told us a little about the man who is trying to get Crees to make their biggest investment ever from their heritage funds.

Hanging in the balance is a possible Cree investment of anywhere from $2 to $27 million (no one will say even how much money is at stake).

Walter Childress, a Texas businessman of Native extraction, has refused to speak with *The Nation*. "I'm not evading questions or anything," he told us. "I just prefer all questions to be cleared with the Cree Nation. I won't answer any questions unless it's pre-approved."

Cree officials are also staying tight-lipped. They say they don't want to tip off competitors about the technological marvels they say lie at the heart of the plan.

All we know is that Crees are being asked to finance construction of high-tech recycling centres in major cities across the U.S. Waste would be re-processed into products that could apparently then be sold for big profits. And the whole project would be good for the environment.

A woman named Voyce Durling Jones apparently put Childress in touch with Chief Billy Diamond and the other Cree chiefs.

Durling Jones, reached at her home in New Orleans, Louisiana, described herself as an "international consultant" with Cherokee-Choctaw ancestry. She is also consul-general of the West African country of Liberia in the U.S. South-East.

Durling Jones spoke highly of Childress. She would not confirm a rumour that he once worked for NASA, although she did say he is a trained aerospace engineer. "He's a very interesting person. Certainly he shouldn't be taken lightly in any way."

Durling Jones said Childress's project was inspired directly by the Creator. Apparently, Childress was atop a mountain when divine intervention guided him to pursue the idea of building recycling centres.

"He mentioned something about a vision quest," she said. "It directly involved him in trying to do something about Mother Earth."

Durling Jones has acted as a behind-the-scenes consultant for the Crees on a number of other files. She has accompanied Cree leaders on business missions to Davis Inlet and the African country of Uganda.

Crees are now waiting for an independent review of the project by accountants Price Waterhouse, said Bill Grodinsky of the Cree Regional Authority.

Grodinsky said Price Waterhouse has encountered some difficulties in finding an outside technical person to do the review. Childress has nixed all the candidates proposed thus far. He claimed they were competitors who could have stolen his secret technology and made millions. "It's a very competitive market," Grodinsky explained.

"What is being proposed is novel," he added. "It is feasible. We see it as happening."

by Alex Roslin

Plan sounds like a "crock": Wall St. analyst

Four experts contacted by *The Nation* say Crees would be unwise to put millions into a vast recycling project proposed by Texas businessman Walter Childress.

"It sounds like a crock," said Leone Young, one of America's top financial analysts specializing in waste-management.

"My companies in this industry are losing their shirts. This is the worst time for the industry since I've been in the business."

Childress has asked the Crees for up to $27 million to finance his plan to build high-tech recycling centres across the United States.

But Young said recycling has hit bad times because of low paper prices. Paper makes up the bulk of what can be recycled in most garbage dumps.

Right now, recycled paper fetches such a low price it won't even cover the cost of the recycling process, let alone yield a profit, said Young, a vice-president at the prestigious Wall Street firm Smith Barney.

Young reacted with skepticism to Childress's claim that a secret new technology will reap big profits. "I don't buy it. Recycling is a very labour-intensive business. I can't imagine a wonder machine that would do away with that."

Chaz Miller, a senior manager at Washington, D.C.'s National Solid Waste Management Association, agreed with Young. Miller said the recycling industry is going through a difficult downswing, and recovery is not on the horizon.

Paper prices are low and businesses are generating less garbage overall, which means there's less to recycle in the first place, said Miller. He said he's heard many novel ideas to deal with mounting garbage problems in U.S. cities, but getting them off the ground is different story.

"The last 30 years of garbage handling and recycling have been littered with miracle cures," he said. "To actually go out and recycle 100 tonnes is another matter. Scale-up is vicious."

In a past issue of *The Nation*, two other U.S. experts voiced their skepticism about the plan and cautioned Crees to hold on to their money.

-Alex Roslin

May 23 24 26

Advance Polls

If you can't vote on election day, Monday, June 2, you may vote at the advance polls.

The advance polls will be open on Friday, May 23, Saturday, May 24, and Monday, May 26, from 12:00 noon to 8 p.m. in all time zones. See your *Confirmation of Registration* notice for the address where you can vote.

You may also vote by special ballot, either by mail, or in person at the office of the returning officer.

If your name is not yet on the voters list, you can still register and vote at the advance polls or on election day. Remember to bring identification that shows your name, address and signature.

For more information, call Elections Canada at:
1-800-INFO-VOTE (1-800-463-6868)
TTY/TDD: 1-800-361-8935
Internet: http://www.elections.ca

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INDECISION '97

Four candidates want your vote in the June 2 federal election. But the seat representing the Abitibi riding in the Parliamentary cafeteria fits only one. Who will it be? For the three or so Crees who will be voting, it won't be easy to decide. Especially with Neil deciding to bow out of the race at the last minute...
Now, for the first time in *Nation* history: The Candidates Tell All.

NAME: JEANNOT COUTURE
PARTY: BLOC QUEBECOIS
OCCUPATION: SHOPKEEPER
HOME: MALARTIC

***The Nation*: How many Cree communities are there in Northern Quebec?**
I don't know. 15, 20, 18?
What does the word "Cree" mean?
(a) Comes from French word for "to scream"
(b) Cree for "the moose people"
(c) "The lost tribe of Crete"
(d) Latin for "Christian"
I don't think it's the first one... It's a Native nation like other Native nations, the Algonquins, the Iroquois. There's lots.
Who was the last Cree person you spoke to and what did you discuss?
I often have difficulty with Natives knowing who they are, Cree, Algonquin, Attikamekw or whatever. I have spoken to Mr. Saganash, Mr. Diamond.
Should the dams be dismantled?
Dismantled? Dismantle the James Bay hydro-electric dams? No, I don't believe so. No.
How long have the Crees been in James Bay?
Oh my God. What I have heard is they've been there for years and years and years and years.
Should Radisson be driven from James Bay?
No. If the population stays there, I don't see why it shouldn't be a permanent municipality.
Have you ever partied/gone out with a Native?
Yes. When I was young I went out with a Native girl from Amos. There were beautiful girls in the reserve there!
Have you read *Chief*?
No. Maybe you could send me a copy?
What does Eeyou mean?
No idea.
Have you ever inhaled?
No. In the 70s people thought marijuana was dangerous.
Why are the Cree communities empty at this time of year?
The youth have left their communities, is that it?
Do you have any Native ancestors?
I don't think so.
Do you read *The Nation*?
Had never heard of it.

NAME: ARMAND CAOUETTE
PARTY: PROGRESSIVE CONSERVATIVES
OCCUPATION: IN THE HEATING AND VENTILATION BUSINESS, FORMER MP
HOME: VAL D'OR

How many Cree communities are there in Quebec?
I would say minimum 18 reserves.
Do you know the word for "hello" in Cree?
No.
Which Native personality do you admire the most?
In the past I have had the occasion to work with Billy Diamond. And I have also worked with Mr. Can... Cancoun... Can... **Coon Come?** That's it.
If you had a Native name what would it be?
Me, I admire enormously the name Diamond.
Which is the closest Cree community to you and have you been there?
Yes, I have had the occasion to go to

continued on page 9

NATION UP FOR THREE AWARDS

Congratulations to us! *The Nation* has been nominated for three Newspaper Awards by the Quebec Community Newspapers' Association.

A story about Chapais' attempt to build a dump to import garbage from across Quebec by Alex Roslin was nominated for Best News Story. The Quebec government cancelled the project after Alex reported on the Cree objections to the idea.

A nomination for Best Editorial on a General Issue went to William Nicholls for "Paternalism according to Menard." The editorial discussed Quebec Municipal Affairs Minister Serge Menard's plan to do away with local referendums on municipal issues, which Will suggested was an attack on democracy.

Alex's "Public Money, Public Trust" was nominated for Best Investigative Reporting. The feature article raised questions about wrongdoing and lack of accountability in the management of the James Bay Cree Cultural Education Centre under Janie Pachano.

SUPPORT FOR CREE RIGHT

The vast majority of Quebecers recognize the right of the Cree and Inuit Nations to remain in Canada if Quebec separates.

Seventy-five per cent of Quebecers support the Cree right to remain in Canada, including 72 per cent of francophone respondents, according to a Southam News-COMPAS survey.

Nearly two-thirds of those who say they will definitely vote Yes to separation also agree that the Crees can stay in Canada. Ninety-two per cent of Canadians in the rest of the country agree.

NATIVE GENOCIDE

Native people have been subjected to genocide, says a report sent by Manitoba Natives to foreign embassies in Canada.

"Countries that have in the past been condemned by Canada for human-rights violations will now have a chance to turn the tables," said a spokesman for the Roseau River First Nation.

The report includes research into 43 unnatural deaths on the reserve. Alcohol is a factor in 70 to 80 per cent of all unnecessary deaths, says the report.

PC

Progressive Conservative Party of Canada
Parti progressiste-conservateur du Canada

The recognition of First Nations is a matter of dignity.

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Armand Caouette, PC ✗

The program of the Progressive Conservative Party of Canada provides for the autonomy and the right to self-determination of native peoples.

Delegating more responsibility to native peoples will allow the Progressive Conservative government to reduce the operational costs of the Ministry of Indian Affairs and realize savings that will benefit the entire Canadian population.

This is not just a question of money; it's a matter of dignity.

Let the future begin.

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Armand Caouette, PC ✗

Authorized and paid by Claudia Siano, official agent.

continued from page 7

Nemaska, but it's not the closest. The closest I believe is Chisasibi.

If you were an animal which one would it be?

Beaver. It's hardworking.

Which Cree person did you speak with most recently and what did you discuss?

We talked about business and I spoke with a Mr. who was called... Wait a minute... It'll come to me... John something. It starts with C. It's not Cancoun... Coon Con... **Kistabish?** Kistabish! That's it.

Do you think the dams should be dismantled?

No, because they're a resource we own. If we dismantle them I believe it would be to the detriment of the Natives.

How many communities start with the letter W?

I would say all nine... Well, not Chisasibi.

How long have the Crees been in James Bay?

I've reached 51 years of age and the Crees have been here most of the time. I would say 40 years. Did they move from Fort Chimo?

Should Radisson be driven from James Bay?

Radisson is a benefit for the North with its infrastructure.

Have you smoked marijuana?

No. Never.

Do you have any Cherokee ancestors?

No.

Do you read *The Nation*?

I have a brother-in-law who goes to the reserves to sell cars. When he returns he brings back the magazine and we take a look at what's going on. It's stuff I love, like caribou hunting.

NAME: Eric Lanteigne
PARTY: New Democratic Party
OCCUPATION: NDP Communications Director for Quebec
HOME: Montreal
(*Lanteigne stood in for NDP candidate Claudette Paquin who was unavailable*)

Do you have a dreamcatcher in your house or car?

No, I don't. What is it?

What is the Native population of Canada?

... (*laughs*) I'm sorry, I couldn't put a number on this one.

What is the closest Native community to where you live? Have you been there?

Kahnawake, and yes, I've been there.

Would you eat fish guts?

Oh yes, I like everything that has to do with fish.

If you had an Indian name what would it be?

I used to belong to the Scouts and we gave ourselves names like this. I was "Triumphant Eagle."

Which Native personality do you admire most?

Ghislain Picard (AFN Regional Chief), I've always admired him because he isn't too extreme. And Billy Two Rivers.

Do you know any Native words?

No.

Have you ever smoked marijuana?

No. Are you surprised?

How many Native nations are in Quebec?

I'd say about 12. (*Right answer: 11 -Ed.*)

How long have the Crees lived in James Bay?

They were there long before the James Bay projects were thought of.

Can you spell the word "potatoes"?

P-O... Uh. Po... Okay, P-O-T-A-T-O-E-S.

If we put your candidate's face on the cover of *The Nation*, would you give us a big fat government contract if you are elected?

(*laughs*) No, and you wouldn't expect any other answer... But I can tell you that for most of the national newspapers, they say yes we will meet with your party but you have to negotiate an advertising contract. And we're the only party that doesn't do this. It's a condition of getting coverage. And they're not even ashamed of talking about it. **Which papers are you talking about?** All the big papers in Quebec. Name them. **Like *The Gazette*?** Yes, especially *The Gazette*. You can quote me. I thought it was quite horrible. I was quite surprised and shocked.

NAME: Guy St. Julien
PARTY: Liberals
OCCUPATION: Mine Service Company, former MP
HOME: Val d'Or

How many Cree communities in Quebec?

Nine.

How long have the Crees lived in James Bay?

Oh la la... 5,000 years.

Which Native personality do you admire the most?

I admire all the Natives.

If I said Watchiya to your mother, how would you react?

If you said it in the evening it would be okay. It means hello.

If you were an animal which one would it be?

A wolf. He's a fighter, he goes everywhere in his territory.

Would you eat the brains of a beaver?

Yes, no problem.

Have you ever told a lie?

Yes. To my mother.

Have you read *Chief*?

I've read some of it. I got it as a gift from Billy Diamond.

Why are the Cree communities empty now?

It's the goose hunt.

Which of these campaign slogans best describes you?

(a) I rip you off less
(b) Praise the Lord and pass the collection plate
(c) Jobs, jobs, jobs: If we jail the homeless, we can hire more prison guards
(d) I am not a crook.

It's more like: "Help, help, help." I want to help people.

Have you smoked marijuana?

No.

Do you read *The Nation*?

Yes, I read it often.

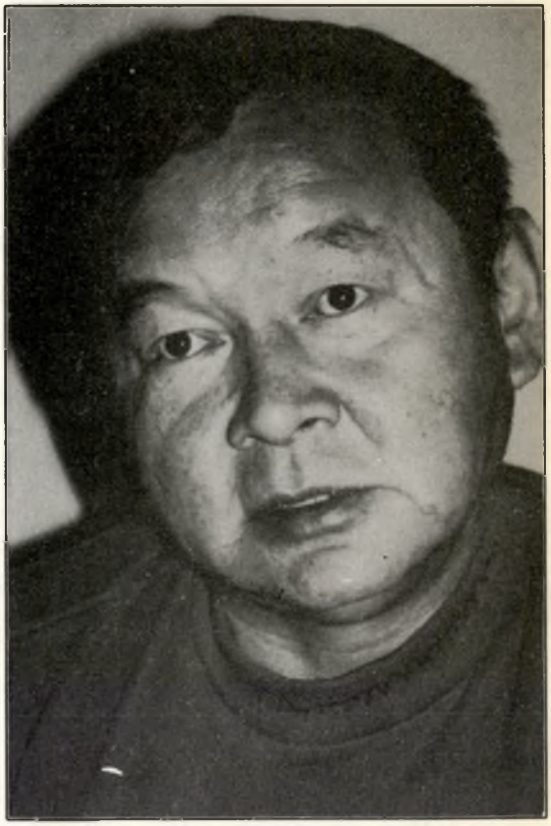
A future for ourselves

Ralph Michelle has been called the most quoted Native person in British Columbia. The people in the Gitxsan Nation office told us his nickname is "Tiger," but they refused to explain how he got it ("We don't want his head to get too big," someone laughed). Ralph's official title in the Gitxsan Nation is 'Wii Seeks, or Hereditary Chief. He is on assignment in Montreal to gather support for his people's landmark Supreme Court battle for recognition of their rights. It is the longest running First Nations land-claim court case in Canadian history.

The Gitxsan-Wet'suwet'en have fought in various courts for 13 years and lost twice already in B.C. The Chief Justice of the province's Supreme Court created a nationwide precedent affecting all First Nations when he ruled that the Gitxsan-Wet'suwet'en had given up their land simply because they hadn't fought a war over it. Plus, they have windows, indoor plumbing and TVs! The Gitxsan-Wet'suwet'en were told they could retain only 5 per cent of their land. The United Nations Human Rights Commission condemned the ruling as ethnocentric.

Europeans first set foot in Gitxsan territory in 1823 bringing with them smallpox that took the lives of 30 per cent of their people. Since the late 1800s, they have staged protests against mining and other development undertaken without permission on their resource-rich land. Originally scheduled for five days, their Supreme Court case is now alloted a little more than five hours. The Gitxsan have an hour to make their case.

"As long as there are Gitxsan-Wet'suwet'en, there will always be a land issue"



PHOTOS BY NEIL DIAMOND

By Alex Roslin

Tell us what you're doing in our neck of the woods?

I'm one of the chiefs from the Gitxsan Nation and I'm here in Ottawa speaking to Native groups, particularly the Ottawa-based organizations. I'm seeking financial and political support for the Delgamuukw court case that's coming to the Supreme Court of Canada June 16 and 17.

I'm inviting people, businesspeople, the Crees, Mohawks, Algonquins, all the Native people in Ottawa, Montreal and Toronto. That's where I'm expected to go to work. That's my assignment. And I'm trying to raise money for the court case.

Could you tell us about the Supreme Court case?

We're there to seek recognition of our right to self-government and our Aboriginal title. We feel this is important so we can generate our own revenues. We want to be able to look after ourselves like any other government, look after our people, look after our social programs. We have to create our own economies. What we want is good for all Canadians, good for all First Nations groups in Canada, it's good for the environment.

Right now, the corporations come into the Gitxsan-Wet'suwet'en territory, take all the resources, take all the profits out of our territory, and at the end of the day we've got nothing. We feel that we are going to be owners and managers of sawmills, if that is the way we want to go. Then we would be building roads that would last for the enjoyment of other generations, and we would be in compliance with environmental regulations, and we'd add new chapters to the environmental standards.

That's our home, we're not going to leave it. We're not going to leave our territories. Like most people, we're deeply rooted to our land. We just want to get in a better position to build a future for ourselves.

In my view right now, the Canadian government is not working, not just for First Nations people but for all Canadians. The government is not serving the interests of

Canadian people. They're acting more like middlemen for huge corporations. We want to change that. Our suggestion is probably the suggestion that would work for all Canadians. There's got to be more autonomy in Canada. Canadians need to be in a position where they can plan the future and create their own economies. That's what we're really suggesting.

Right now in our territory we're in charge of health and we have an inland fishery where we're harvesting salmon selectively. We've been perfecting our selective harvesting methods over the last few years. Last year we were beginning to realize some profits. This coming year we hope to be in a position where we could process our salmon resource, put more of our people to work and share our uniquely prepared salmon with people in Canada and anywhere else we can market our salmon.

"We have much to teach Canada if they demonstrate a willingness to learn."

You were mentioning earlier some of the arguments used by the B.C. and Canadian governments against your court case.

In the Supreme Court of British Columbia, the first level of courts we went to, we were told that we had acquiesced because we had windows in our houses, indoor plumbing and we drove cars and had televisions. We were told we acquiesced, we didn't fight back, we didn't go to war, we just gave up. That's one of the arguments they have.

Allan McEachern, he's the Chief Justice of the B.C. Supreme Court, also said we didn't have any horses, we didn't have wheels, and we couldn't possibly have gone more than 20 miles from our villages. So he unilaterally decided to reduce the size of our territory. He also said we didn't eat any meat; we just eat fish.

But we lived in all of our territory, throughout the whole territory. It was home to us. We'd just come into our villages to carry out our social functions, feasting or meetings by the chiefs, gathering our salmon and then we were back on the land again. We utilized the whole territory.

We had expert witnesses, anthropologists, and McEachern dismissed their opinions because they were too close to the Gitxsan and Wet'suwet'en communities. So he dismissed anthropological evidence that was gathered for us which was used to corroborate our stories, our oral history. Our oral history was also dismissed as inadmissable because it was deemed to be only hearsay.

We went through a lot of abuse when we went to the Supreme Court of British Columbia. A lot of our Elders who started the case with us have passed away. Now we are on our third Delgamuukw and we're just now going into the Supreme Court of Canada. Delgamuukw is our main plaintiff. He's our Chief.

A question some people have is should you go to court, or is there another way to fight for your rights. Why have you gone through this route?

First of all, in 1977 we put together a Gitxsan-Carrier declaration, because we were known as that at that time. In that declaration we asked the government of Canada to recognize our nationhood, and we would recognize theirs. In that declaration the assembly of my people said, yes, Canada, we're ready to negotiate. Nothing happened. There were no negotiations.

So 1984 was when we put in our declaration of claim in which we sued the government of B.C. for ownership and jurisdiction to 22,000 square miles. I believe it was 1994 when we got into negotiations with the governments of B.C. and Canada, and two years later the government of B.C. walked away from the table. They didn't want to listen to our alternatives to the land-selection model they were trying to impose on us. The land-selection model would only represent 5 per cent of our land base. So they're robbing us of 95 per cent of our land base and that was not acceptable. Our land selection was made thousands and thousands of years ago, and that includes the whole 22,000 square miles. They walked away saying we weren't moving.

I don't know what they were thinking. They were saying, we took 100 per cent of your land away and now we're giving 5 per cent of it back; you should be happy for us.

So they walked away, and soon afterwards Canada left the table as well. We had nobody to negotiate with! So we were forced back to the courts again. That's why we're there. We know we're going to end up negotiating one way or another.

What would you do if you lost?

(Laughs)... Well, we could never lose because we're on the ground. As long as there are Gitxsan-Wet'suwet'en, there will always be a land issue. And we would probably have to explore another level of the courts, maybe an international court. But we'll see.

You said you were one of the most quoted Native people in B.C. What was your best quote?

Oh, I have threatened many times to shut the province down. It's unfortunate that the alternatives available to Native people like ourselves may not be so peaceful. We'll be forced to disrupt the economy. We're not part of the economy. What have we got to lose? It's too bad. But Canada is provoking Native people right across the land.

What we're really asking for is nothing so difficult to understand. We want to be in a position to govern ourselves, look after

Cont'd on page 12

ourselves and be self-governing people, and not be a liability to Canada, its economy. We want to be part of the economy. We want to do our part in improving the Canadian economy. Is that so difficult to understand? Is our offer so difficult to say yes to?

We have the solution to what is quickly becoming a crisis in Canada. The government of Canada is just not working; the provincial governments are not working. Canadians are not consulted almost on anything. Canada has no control over natural resources. Corporations come in and harvest our resources, take the profits. It's no wonder why Canada is in a deficit. We are offering a solution. We have much to teach Canada if they demonstrate a willingness to learn.

Tell us a little about the Gitxsan-Wet'suwet'en society.

We're a matrilineal society. We inherit from our mother's side. I'm a 'Wii Seeks (*Hereditary Chief -Ed.*) and I inherited my position from my uncle. If anything happens to me then one of my nephews, my sister's kids, becomes 'Wii Seeks.

There are four tribes in the Gitxsan-Wet'suwet'en Nation. They are the Fireweed, the Frog, the Wolf and the Eagles. In every tribe there are a number of different house groups. When we say house group, it's a family unit. It's an economic and political unit. Each house group has a head chief and sub-chiefs, and we own land. We've owned that land since the beginning of time, since time immemorial.

We still have our feasts. For example, if I have a feast as a Fireweed then I'll invite the Frogs and the Wolves and the Eagles to sit down and witness my feast. And all my guests are witnesses. They're there to see that I have carried out my feast in accordance with our laws.

It's house groups that own land. Our boundaries are marked out by rivers and streams and mountains. They never change. Don't have too many straight lines and boundaries.

So we own lots of land, but Canada and British Columbia say we weren't using our land. They also said the only time we ever ventured from our little villages was when the fur trade came to our communities.

How old are you?

I'm 48.

Can you tell us some of your early memories?

When I was just a little kid, I was raised out in the territory by my uncles and aunts. I was packed around before I was able to walk. I can remember listening to the streams. I remember my first pair of snowshoes I was carrying when I was a little kid. I remember crossing the creaks and the streams over trees that were felled across the river. I remember fishing with my uncles and aunts in the winter, ice fishing. Hunting beaver. Climbing the mountains to pick berries.

My memories of childhood and my relationship to the land are all beautiful. I never realized that the beautiful landscapes I was really accustomed to as a child would change so dramatically.

At this point just as "Tiger" stopped speaking the tape recorder clicked off as we had gotten to the end of the tape, then a door loudly slammed shut with the wind. There was a moment of silence and then everyone laughed,"I guess we're done!"

The Gitxsan estimate court costs at about $250,000. For more information please contact Mas Gak (Don Ryan) at 250-842-6511 (the Gitxsan Nation office).

Would you like to develop, start or expand your business?

Eeyou Economic Group/CFDC Inc. (EEG) provides business assistance and loan financing to James Bay Cree Small businesses. EEG works in collaboration with the Federal Office of Regional Development (Quebec) (FORD-Q).

Loans are for an amount up to $75,000 and applicants must meet all of the following requirements:

- the promoter is Cree and a beneficiary of the James Bay and Northern Quebec Agreement (JBQNA);
- the project will be carried out on Cree territory, as defined in the JBQNA;
- the project has the support of the relevant band council, as demonstrated by a band council resolution, or by an agreement in principle;
- the promoter must be able to provide at least 15% equity in cash;
- the promoter has a complete business plan;
- a loan guarantee is also required.

In order to find out more about our services, please contact:

Robert Kitchen
Director General
Eeyou Economic Group/CFDC Inc.
3, Highway 113
Waswanipi, Quebec
J0Y 3C0

Telephone: (819) 753-2560
Fax: (819) 753-2568

It will be our pleasure to help you develop, start, or expand your business.

OUTDOOR EDUCATION AT MISSISICABI RIVER

By Minnie Sutherland

What do Hannah Bay, Missisicabi River and Tidewater Goose Camp have in common? The area is an excellent place to have a successful outdoor education trip and a total learning experience. Have you wondered how the people of James Bay travel around in the winter?

A group of staff and students from the Moose Cree Education Authority learned how by participating in a four-day trip out to the bush. Not too long ago, the people of the James Bay area walked on snowshoes pulling a toboggan and used a dog team to get to their hunting and trapping grounds. Times have changes. Today people use snowmachines with custom-made sleighs as a mode of travel.

As some people may agree, winter is the best season around here. First, there is no choice as winter is about five or six months long and we have learned to adapt to the environment. Second, the winter season provides the natural roadways on the rivers and easier access to the bush and muskeg.

On Tuesday, April 1, the adventurous group of staff and students accompanied four experienced guides to Hannah Bay to learn a bit about the traditional way of life of hunting and trapping. With seven skidoos and sleighs in caravan style, the guides, teaching staff and students embarked on a three-hour drive to the Tidewater Goose Camp on the Missisicabi River. As part of the outdoor education program, the Adult and Alternative Education staff and students planned this trip for about a month and hoped for good weather. The sky was clear and the wind was not too cold so it was a good day to travel.

Tidewater Goose Camp is situated about 42 statute miles, "as the crow flies," east of Moose Factory on the Missisicabi River, which flows into Hannah Bay. Our trip on the ground was a distance of 92.4 kilometres. The camp is owned and operated by Moose Cree First Nation and is available to groups and individuals who may want to use the facilities for staff retreats, a place to stay while on an outdoor adventure, or to see James Bay. There are eight cabins which include a kitchen with all the necessary items and would you believe... a sauna!!!

We travelled through the bush to Partridge River and along the coast to Big Stone and crossed Hannah Bay toward the Missisicabi River. We stopped a couple of times for a break and waited for the smaller snowmachines so they could keep up. We quickly learned that the group had to travel together so that help is available if one of the snowmachines breaks down.

We arrived at the camp in the afternoon and spent the rest of the day unpacking and settling in. Our guides went in the bush for wood as the students were going to build a huge bonfire. The best place for a bonfire is on the wide frozen river. We watched the sparks fly with the Halle-Boppe Comet glowing brightly in the night sky. It was an amazing sight. The marshmallows that we ate were okay too. In the evening, everyone stayed in their cabins, visited each other and played cards. The camp was quiet by eleven o'clock which is another amazing event.

The next day we got up bright and early to learn about setting traps for marten and beaver and set some fish hooks. Everyone quietly observed while Oliver Small and Allan Quachegan showed us how to set a beaver trap. Allan showed us the proper way to search for the entrance of the beaver house and later demonstrated the setting of the trap. A beaver uses the same passage to and from his beaver house. Oliver showed us how to set a beaver trap in the pathway away from the beaver house. Oliver described the habitat of the beaver and the layout of the swamp. One could see the outline of the beaver dam underneath the snow.

Traditional hunting and trapping activities are great learning opportunities. Not only do the students learn about the traditional way of life but also learn about themselves and their interaction with the environment. Young boys accompany their fathers to the trapline and observe and later they have the opportunity to set the traps themselves. A couple of students followed Oliver in the bush and watched as he set a marten trap using only natural materials. You had to be there to appreciate his knowledge. On our way back to camp, we went hunting for partridge. (I didn't know that partridge hung out in the swamp.)

> "The sky was clear and the wind was not too cold so it was a good day to travel."

We spent the afternoon making seven ice fishing holes using a tool called an "eschkan," which is a large handmade chisel, an axe which is your regular chopping tool, and an ice auger. The fish hooks are tied with a heavy-duty string to a red willow branch. The fish bait is any kind of meat such as bacon. After setting the fish hooks, they are covered up with snow and left overnight.

The next day it rained and we stayed indoors and waited and waited. The rain did not let up and, finally, some students released some pent up energy by having a major snowball match. Other people waited out the weather and listened to music or to the portable two-way radio. Some played a mini Euchre tournament while others cleaned their cabins and the kitchen.

The best thing about trips is that we learn by doing and we also learn a great deal about ourselves, other people and the environment. I enjoy the bush because it gives me a sense of freedom. This time around I learned that the guides are dedicated and hard-working. Oliver told an incredible story of when he had to walk back to Moose Factory because his snowmachine got stuck in the slush of the snow. He stopped long enough to dry his clothes and move on. When he finally got home, one day and one night had passed. Since he was alone, he had to be patient and not give up no matter what befell him. I had nothing but respect and admiration for Oliver after hearing his story. This outdoor education trip

also reaffirmed my pride in the Native culture and history. The Native people in the James Bay area hunt, trap and fish every year just as they have done for thousands of years. The guides have extensive knowledge of the land and an example is their use of landmarks to help them reach their destination.

It was interesting to note that the guides represented the three dialects of the Cree language in the James Bay area. Oliver Small, the lead guide (Oki ma ow), and Clarence Small spoke East Coast Cree. Thomas Tookate spoke the West Coast Cree, and Allan Quachegan spoke Moose Cree. During the trip, we could hear all three dialects of Cree being spoken. One guide, jokingly, said that he can converse in all three dialects at the same time but might respond in the wrong Cree dialect to whomever he's talking.

On the fourth and final day, as we got ready for our return trip, the students were eager to get going. In retrospect, little did they know that the trip back would be arduous and time-consuming. We learned the meaning of patience as it took us eight hours to get back to Moose Factory. The warm weather and the soft snow made it more difficult to travel and the snowmachines can get easily bogged down. At times, we had to push the snowmachines and sleighs out of the slush. The frozen ice on the bay is not flat but has many jagged areas. Our passengers on the sleigh found it fun to travel on. We slowly made our way back travelling on the bay and then toward Long Point. As we got close to the mouth of the Moose River we headed toward the shoreline. By this time, everyone was exhausted and wanted desperately to get home. We had spent the entire day outside and it showed by the sunburn and tan on our faces.

The students had an excellent opportunity to observe and learn about the traditional ways of life and to become aware of our Cree culture and traditions. They also learned about the environment. One of the most important things they learned was about themselves. The students were in a setting where they had to interact with different people and had an opportunity to get to know their fellow students and the teaching staff.

We had fun too. Somebody rolled up a black glove and threw it across the floor where I was sitting. I was listening attentively to one of the guides when I noticed something in the corner of my eye. I screamed, jumped up and ran across the room thinking it was a mouse. Everyone in the room had a good laugh. The first night, the girls and I told ghost stories late into the night. The five of us got so scared as we sat on this tiny bed, clutching each other, not daring to move. All in all, it was a great outdoor education trip and I'm sure everyone had a good time.

We, the teaching staff and students at Moose Cree Education Authority, would like to thank the guides for taking time out to teach us about the traditional life of hunting and trapping. The students and staff are great and I must commend them on their adventurous spirit and willingness to have exciting and new learning experiences. I would like to thank the Moose Cree First Nation for having such an excellent facility out there on the "Missicabi" River. Tidewater Goose Camp is an ideal place for organizations which are looking for a place to hold a staff retreat, or anyone looking for a cozy place to stay on your next outdoor adventure, or even an excellent destination for a hike out to taste the salt water of James Bay. If you need more information or are interested in Tidewater Goose Camp, contact the Tourism Department at the Moose Cree First Nation.

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LES MINES

INMET

The Troilus Project is a division of Inmet Mining Corporation, a Canadian mining company engaged in exploration, development and processing of base and precious metals internationally.

The Troilus Project is situated 175 Km north of Chibougamau and is accessible by way of the Route du Nord. The employees will work on a 4-3 or 7-7 shift schedule and will be provided with room and board at its first-class camp on site. The company is presently searching for candidates to fill the following positions at its Troilus Project, an open-pit gold mining operation.

The Troilus Project currently has a workforce that consists of 25% Cree workers. The company is committed to favouring and promoting Cree hiring. The company is currently looking for persons with specialized skills to build its bank of candidates. The candidates being sought have training and/or experience in the following fields:

Engineering
Computer technologies
Metallurgy
Heavy Equipment mechanics
Industrial mechanics (Millwrights)
Mill Operating
Geology
Office technologies
Electrical works
Welding
Building mechanics
Heavy Equipment Operating

THE CONDITIONS:

Inmet Mining Corporation (Troilus Project) offers competitive wages and a comprehensive benefits package. These positions are open to men and women. Inmet Mining Corporation encourages and is committed to Cree employment. Interested candidates should forward their résumés to:

TROILUS PROJECT
129, rue des Forces Armees
Chibougamau (Quebec)
G8P 3A1
Attention: Cree Employment Coordinator

Reference: Bank of Candidates

HEALING OUR BROKEN HEARTS

LEARNING TO LET GO OUR INNER CHILD

NAOMI ADELSON

Donnie Dick & Rebecca Ward at Whapmagoostui. 1st Traditional Pow Wow

Hello everybody! Sorry for not being able to write in the last few issues of *The Nation*. I had to focus a little more on my own life.

I am right now trying to deal with my past and present self. Dealing with my inner child and the adult I am now. This issue I will write aboutand try to explain "The Inner Child."

Our inner child plays a major role in the actions we take as adults. I believe in what I write about and also strongly believe that by sharing our experiences with each other we guide each other and encourage each other to take that first step in healing ourselves. Healing ourselves does not only mean getting off the drugs and alcohol, but digging up old traumas we've experienced and getting rid of them. That saying, "We can forgive, but we can never forget," is true.

We can't forget our most traumatizing experiences but if we forgive those who hurt us I guarantee your wounded spirit will finally be mended.

Did you know that it's us who wounds our spirit, by taking alcohol and drugs and basically by disrespecting ourselves? Not taking care of ourselves? We can be well groomed on the outside, but inside we are full of garbage. We all carry garbage in us, garbage meaning things that hurt us that we can't let go of. It's out garbage that makes us hate, hold grudges, be corrupt and so on. And teaching yourself more about your "Inner Child" will help you release some of your garbage.

When we keep our garbage for so long it makes us someone we don't want to be. For instance, a bad mother, a bad father, a person who sexually abuses, a person who physically abuses and what-not. When we are someone we don't want to be, we are not in touch with our own selves. We live with our past. That is why we feel insecure.

I want to share with you about this workshop I attended in Cochrane, Ontario. The workshop was an "Inner Child" workshop. It helped us deal mostly with what had happened to us as children and also letting go of the abuses we faced as adults. I've never experienced anything more powerful and intense than this workshop. It actually put our hearts back where they belong. And to finally accept what had happened to us and be rid of our shame and appreciate ourselves and also love ourselves. We were taught to deal with our anger. We did a lot of crying. It felt good because crying is a form of healing.

But before I continue about my story at the Inner Child workshop, I'll explain in a few words what my understanding of Inner Child is for those who don't quite understand. Our Inner Child is the little girl or boy in us. Who we were as children. When we sometimes get angry as adults because

> "...Ever wonder why our children don't listen to us. Because we don't listen to them."

we think to what had happened to us when we were young. You may have been been physically, sexually, emotionally, verbally abused. Maybe it hasn't crossed your mind yet, but when we go back into the past, feeling sad about what had happened to us, it's the little child you once were that's feeling sad.

And it's up to the adult in you to heal your Inner Child, to finally put her to rest and that is by dealing with your Inner Child's experiences, by talking, crying, sharing and forgiving. Forgiving does not necessarily mean confrontation but forgiving in your heart by letting go and not holding grudges. Then you can grow and be happy. Now I will continue with my story of the workshop.

I felt at this workshop I was starting over, throwing away some of my Inner Child's hurts and pains. But now it's up to me not to bring them back. As I was taught at the workshop, "Don't feel sorry for yourself." The problem a lot of us have is "that poor me" attitude. I must admit I tend to do that also. And when we do that we don't feel good about ourselves. This is one of the reasons why we have all these disorders, whether it's eating, fatigue and/or picking on people we love.

It also taught us not to judge others by the way they look. Did you ever look at someone and think to yourself, that person looks mean, because of their facial expression? But did it ever cross your mind that that person was born that way? Or the innocent look someone has, maybe they're not so innocent. That's judging. We had to look at a person and say whether or not we trusted them. It was hard telling someone we did not trust them. But what we had to do was look at someone by the way they carry themselves and not by the way they look. You obviously can tell if someone is angry or happy by their actions and the way they carry themselves. One exercise was for some who don't know how to say No. We were taught that saying No was okay and that their boundaries have to be respected. For instance, for some women who get physically abused by their spouse, their boundary is being invaded just by being beat up. She has the right to say No, that she doesn't want to get beat up; she has the right o leave if no respect is being shown to her because no one has the right to take their frustrations out on her.

HEALING

This workshop is the best workshop I've ever attended because I let go of so much of my own garbage. The people who work there are people who also at one time attended this workshop. And they are there to guide you in letting go of your sorrows. But it's up to an individual to let go of their garbage and in the end you have only yourself to thank if you make that decision to finally release your pain. But I have to mention healing is ongoing and you don't heal overnight or in a couple of days. Healing is a lifetime process. Like I mentioned before, we have to stop feeling sorry for ourselves, because the sad fact about keeping all our garbage is we pass it down to our children. For instance, if we didn't get much love as children, we in return carry that cycle and we treat our children the same way. But this does not necessarily mean everybody.

Some people hit their kids, why? Take a look at yourself and ask yourself that question. Another question we have to ask ourselves is why we are so impatient with our children. Why do we yell at them when their purpose of being young is exploring, and by exploring that's how they learn and grow, to understanding this big world from their shoes. Ever wonder why our children don't listen to us. Because we don't listen to them. So think about this.

In conclusion, I would just like to say that we have to take off our masks and be ourselves, stand up for ourselves and appreciate ourselves for who we are. If anyone has ever told you that crying and speaking about your pains is wrong, don't listen to them. It's okay to cry and it's okay to speak out about our burdens. The Creator gave us tears and a voice. Sure we have tears of joy but joy is not all we experience. And how quiet the world would be if we couldn't voice ourselves.

POETRY

I won't forget

I won't see your smile
And I won't hear you cry, laugh any more
Every day
I won't see you
but in my dreams I will.

I'll never forget you
I'll never let you out of my heart
You will always be here with me
I'll hold on to the memories that we made.

Can you hear me
Wherever you
may be tonight
Are you listening to me
I want you to be by my side

I never said "Good-bye"
It isn't right
I should have said it
but it was too sudden

Somewhere I know you'll be with
Someday in another time
But right now you're gone
you vanished out of my life
But I'll never leave behind,
or forget you.

Maamuitaau
On CBC TV

June 7 and 8
Charlie Brien from Mistissini is a successful restaurateur. However, success did not come easy. This week on **Maamuitaau** he shares his business ideas. Also on the program, we learn the proper technique of butchering with Vincent Shecapio from Mistissini.

June 14 and 15
Today we bring you highlights of the Cree musical festival Maamu Nikamutaau which was held last year in Ouje-Bougoumou.

Watch **Maamuitaau:**

Saturdays	06:58	SRC
Sundays	07:00	CBMT
	18:00	SRC

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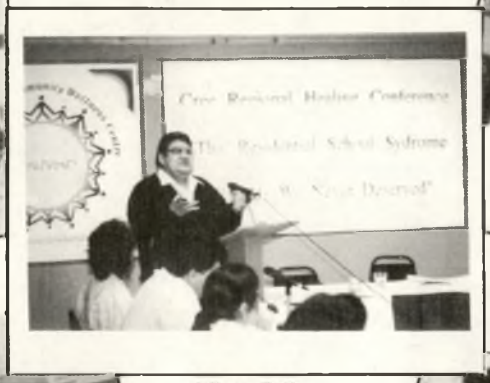
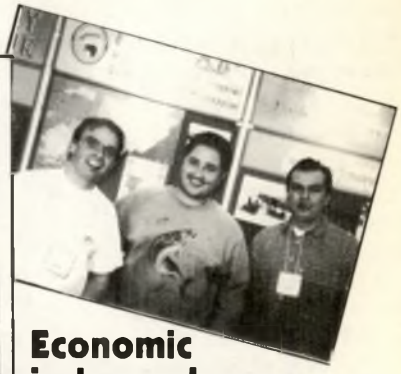
What are your priorities for the Federal Election?

Traditional life



Health



Economic independence

Self-government

Youth

Conservative Party

Platform on Aboriginal Issues:

1. Make Aboriginal people more responsible for their own affairs and **reduce their dependence** on the Federal Government.
2. As Aboriginal dependence on the Federal Government decreases, gradually **do away with the Department of Indian and Northern Affairs.**
3. **Decrease the operating budgets of Native bands.**
4. Save $850 million through closing up Indian Affairs and by cutting band operations budgets.

Reform Party

1. Elections Canada and the Auditor-General should be available to Native communities to **ensure democracy and accountability.**
2. Land settlement negotiations should be fair, affordable and final and the negotiations open to all affected interests.
3. Individuals should have more property rights on reserves.
4. Aboriginal political organizations should not be funded directly. **Aboriginals should decide themselves which organizations they support and want to finance.**
5. **Abolish the Aboriginal tax exemption.**
6. **Aboriginal government laws should conform to Canadian laws which will apply to everyone.**
7. Regional conventions of elected Aboriginal representatives will be held to discuss the application of the principles of self-government.

New Democratic Party

1. **Supports the Inherent Right to Self-Government:** land claim settlements to support economic development; **Royal Commission Report as a blueprint for action; training 10,000 Aboriginals in health, education, social services.**
2. Calls for the establishment of an Independent Land Claims Commission for specific claims.
3. **Promotes increased federal funding for Aboriginal community infrastructure, roads, housing.**
4. Says that Aboriginal Peoples should have **greater access to capital for economic development.**
5. Calls for economic, social and cultural development of Aboriginal Peoples respecting the autonomous self-sufficiency of Aboriginal Peoples.
6. Commits the **NDP to fight for these things** and for a new approach based on "mutual respect between cultures."

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Grand Council of the Crees (of Quebec)
Grand Conseil des Cris (du Québec)
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CREE REGIONAL AUTHORITY
ADMINISTRATION RÉGIONALE CRIE

In the distance

In the distance I have seen the caribou
Trodding upon the snowy river through
Could not explain the feel why it always is,
I'm ran to the sight as I stand my place in the wilderness

In the distance I have felt the wind
Pacing, restless, waiting to ascend
I have never figured out why
The wind awakens my soul and dares me to fly.

In the distance I have touched the sky
Loving the feel of it as I move on by
Which makes me wonder how I can change my emotions
Through the rhythm of the colours at each of the motions.

In the distance I have heard the evergreen
Asking me why he had to die when he's always been
As I gaze at the trees standing tall.
I shed a tear as I see the next one fall

In the distance I have heard the waters splashing against the rocks
Remembering the times I stood by the docks
To hear the sound of waves my whole being finds its release
And I find myself in silent peace

In the distance I have walked on the Earth
Stopping now and then to admire all its worth
I smile, knowing I have found my place
Beneath the trees that flow from the wind in simple grace.

Written by D.W.V.

POETRY

Tree Dream

I cut the tree for firewood
It fell deep into the snow.
Branches protruding, I pulled it out.
Hacking off the branches,
I imagined what it would be like
To be a tree.
I threw myself into the powdery snow.
As I hit, the snow puffed up beside me.
I looked at the sky,
And the trees towering above me.
Feeling alone and one with nature,
I spoke;
Here I lie,
My branches stripped from me,
Forgotten.
Snow fell,
Like a blanket, covered me.
Rabbits hop over me.
Their steps amplified under the snow.
Spring comes.
Snow melt.
My bark is wet, and in the heat,
Starts to rot.
Bugs awake.
They burrow in my rotting bark.
The seasons change.
I rot some more,
Feeding the earth.
New trees grow in my place.
I feed the ground.
Forgotten by a woman,
Who stripped me of my branches.

- By Margaret Orr

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101-BIRTHDAYS

Happy birthday to my uncle Ernest Jolly on May 18/97. it's been four months now since you don't drink, so I hope you don't drink on your special day. Love Elaine and Adrianna

I would like to congratulate my friend Michelin S and David J. on the birth of their son Clayton Allan born on April 5, 1997. I wish you all the best. Take care of the little guy!! From friend always, Christina C (Wasw).

For my great grandma Philomene M. Sr. I wish you the best birthday ever (May 27). I love you so much and I am so lucky to have you for my Gookum. God bless and keep you always xoxoxox. Noelene Yostine Mianscum.

Happy Birthday to our mom Grandma and Great Grandma Philomene Mianscum Sr. 74 years May 27. You are our joy in life and we thank God for you. We love you forever. Nancy, Charlene, Lesley and especially Great Granddaughter Noelene Yostine M.

We would like to wish a belated birthday to a very special monsieur (Taylor Douglas) His birthday was on April 4 (4 years old) wish we'd seen your face when you blew out those candles. We love you and miss you! Love from Googum Alice, Renee and boys.

We would like to send a birthday wish to our special mother Winnie Trapper, whose birthday is on May 16, 1997, who is in Mistissini. We want to tell you that we love, care, and miss you a lot. We wish you all the best in the near future. With love and prayers, Linda, Gary and your grandchildren, Brandon (Taddie Tayer), Mason (The Baby), Josiah (The Screamer) and baby girl Shania (Smiley).

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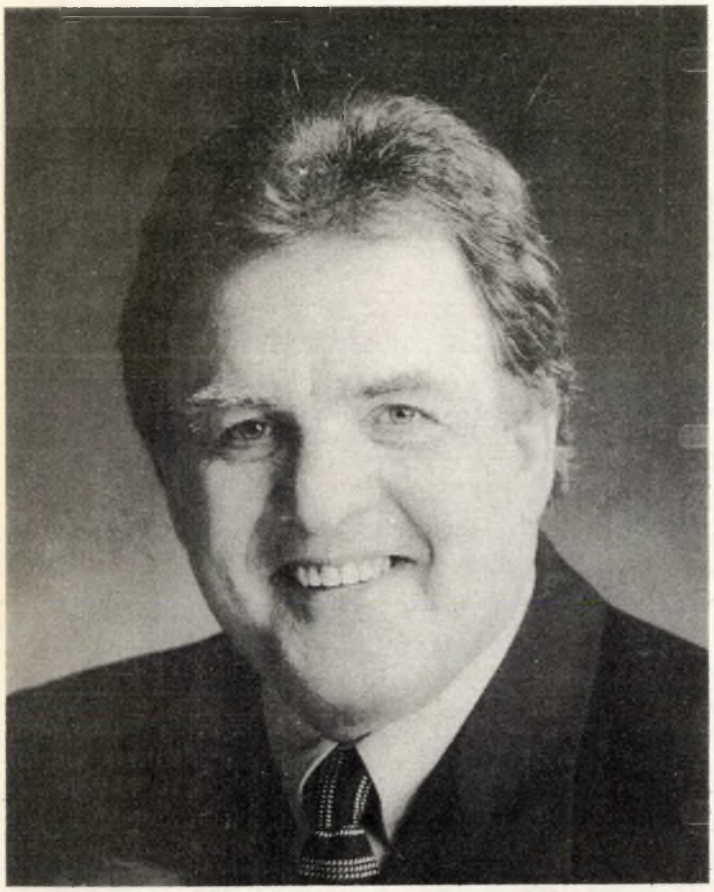

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CLASSIFIEDS

birthday wish to Grandmother Luce Iserhoff whose birthday is on May 16, 1997, who is in Mistissini. To the Grandmother that is special. I love you and take good care of yourself and don't work too hard. With love and prayers Linda Iserhoff-Cooper.

I wanna wish a happy birthday to these people in Whap.: my sister Janet)4-15, Sam 04-26, Valerina 04-12, Andrew B 05-09 My sister Juliet 05-26. Happy birthday to you all and many more to come from Jennifer M.S.

Happy birthday to my sisters Mabel and Suzanne on May 21st and May 7th. Have fun on your birthdays. Remember getting older is getting wiser. Love always, your #4 sister.

The meaning of friendship is a blur when it comes to what we share, that friend has always been there for us and we would like to take this space in the Nation to wish her a very happy birthday. This goes out to Bessie Stephen Jr. on May 20. May all your wishes of your blown out candles come true. With constant caring in our friendship that will certainly last. Love, your buddies, Priscilla Iserhoff and Lorraine Diamond.

We would like to wish a happy 2nd birthday to our sweet, funny, and adorable daughter Kara-Lynn Kavena on May 17, 1997. You have brought us so much happiness and laughter into our lives. We will always love you with lots of love, hugs and kisses, Mommy and Daddy (Karen and Kevin).

La Compagnie de Construction Cris (Québec) Ltée
The Cree Construction Company (Quebec) Ltd

3 Job Postings

Pay-Master

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Location: Mistissini
Condition of employment: Permanent
Applications deadline: May 28, 1997

The Cree Construction Company is seeking 3 persons to fulfil the positions mentioned above. The candidates will be doing all required steps related to payroll, accounts payable, accounts receivable, and reception.

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The profile of the candidates we are looking for is described hereafter:

- College level in administration
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- Knowledge of computers
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The persons interested can either fax their resume at (514)-342-7778 or send it to the address listed below:

Marie Elaine Pelletier
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CLASSIFIEDS

A belated birthday wish going out to my sister Pamela Georgekish on April 16. Happy 16th birthday! Hope you had a great time on your birthday. Hope all your dreams come true! With love, your sister Melinda Georgekish.

I want to wish a happy birthday to my dad Gilbert on May 5 and also to my mom Linda on May 19. Happy birthday to both of you and we love you both very much. From your sons Gilbert, Greg and Sidney-James.

I would like to wish a happy birthdayday to a very special friend of mine Eleanor Gull who's birthday is on May 3. I wish you all the best in life and have a wonderful birthday from friend always Renee.

Happy belated birthday to my friend Mary Sealhunter in Chisasibi. I'm sorry I'm late. Hope you had a blast on your birthday! Best wishes and many more to come. Take care girl! and don't party too much. Miss ya! From your friend in Waskaganish. Guess Who?

Birthday greetings going out to a special but funny uncle John Mianscum on May 17. When you approach a person you sure know how to make their day a happy one. This b-day I hope to make your day a funny one. Take care and God bless. From your niece Margo M.C. in O.J.

Birthday wishes going out to Varley Mianscum on May 11. don't think about the P-word (party) and think about the E-word (education). We want to wish you the best for the year ahead and have a safe day. From all the employees at Casey's (O.J.)

I wanna wish a happy second Birthday to a sweet little girl with a cute nose, Kara-Lynn Lavena on May 17. Hope you have a wonderful birthday sweetie. With lots of love and kisses, Jo-anne M.

Happy belated first birthday to my sweet adorable niece Ashlyn Melanie on April 23rd. And also a belated birthday wish to my brother Floyd on the 25th with love, Anita, Cal and Meyaubin (Wask).

A birthday wish going out to my cousin in Nemaska Diane D. Moar on May 8 in Nemaska, Diane D. Moar on May 8, my friend Charlene Gilpin on May 12 in Chisasibi and to my big brother Lawrence Katapatuk (Junior) on May 14 in Waskaganish. Last but not least my cousin in Waswanipi Eddie HappyJack (Junior) on the 23rd of May. Happy birthday to you all. Hope you have fun! With love and friendship <<Katapuk>> (in Wask.)

300-PERSONALS

So how have you been the one and only Cindy Crawford of Mistissini Lake? I was so delighted to hear from you O thought I died of boredom. Anyway, I will be swinging by your area after I am back from LA You know what Brad is like when I try to leave. Maybe we could do lunch and perhaps swing by the Super Club and cut a rug as they say. Well, adieu, don't forget to call and tell that handsome devil Dean that I cannot wait to see him as well. All my love, Shania E. Twain xoxoxoxo

---

I'd like to say hello to Judy House M.M-Hunter in Chisasibi also to Sheila Tomatuk in Eastmain. So how have you been there these days girls? Well, I've been doing well and okay. I have been busy these days. I wanna hear from you girls From a friend Bill K. in Wask. Also hi to my sisters in Moose Factory Sarah, Rita, Barbara, also to my brothers Wayne - Howard, T. Call me

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sometimes eh! I love you all even though I don't hardly see you at all. I miss you as a brother and sister, with love your sister BHK (Wask)

I'd like to wish a happy mother's Day to my mom Sophia and to my sisters and sisters-in-law from with love Brenda. I would like to wish a happy birthday my sis Doris Small on May 3rd. Hope you had a great Birthday! With love your sis Brenda S. in Waskaganish.

I would like to wish a Happy Mothers Day to my mother Eva and especially my mother in law Christine Gull and my sisters Mannette, Caroline, Karen plus my sisters in law Dorothy G., Helen W., Linda C., Lillian N and my nieces Emma N., Many G., especially Sabrina. She is part of the family too. Happy Mother's Day ladies. May the Lord bless you ladies in the special way too. Sister in Christ Diane Gull.

500-MISC.

This special message goes out to our caring and loving mother. There were times we should have said

Off the beaten path

Advance polls

If you can't vote on election day, Monday, June 2, you may vote at the advance polls. The advance polls will be open on Friday, May 23, Saturday, May 24, and Monday, May 26, from noon to 8:00 p.m. See your Confirmation of Registration notice for the address where you can vote. If your name is not yet on the voters list, you can still register and vote at the advance polls or on polling day. Remember to bring identification that shows your name, address and signature.

For more information,
call Elections Canada at
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If you know someone who has difficulty reading, please explain the contents of this advertisement.

CLASSIFIEDS

I love you, mother Those words weren't always heard. But now we are saying WE LOVE YOU AND THANK YOU for loving us. we'll always be grateful for everything you have done for us, and we will always love you. May this day be special for you because you deserve it. Although you're in Montreal, you'll be in our thoughts. With lots of love. Russell and Sophia xoxo.

To our mom Helen Mianscum on Mothers Day. To one who bears the sweetest name and adds luster to the same. Long life to her for there's no other who takes the place of our dear mother on this mother's day we remember the happiness you have brought to those around you. And may you always look forward to the future. Have a Happy Mothers day and also happy belated birthday to you on April 28. Your 60th now mom! Relax a little! We love you so dearly. Love always, husband John, children Hattie, Rusty, Bella, Mary, Rene, Dave, Judy, Varley and Grandchildren Lorna, Renee, Nigel, Amelia, Tyrone and Juanita.

I would like to wish my mom Margaret in Montreal, a Happy mother's Day. Hope this day will be a special one for you. There were times that I have disappointed you (O.K., a lot of times!) There were moments of joy to remember, moments of laughter and friendship, caring closeness, understanding and most of all LOVE. With even more love than you have no, Sophia xoxo.

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Tel: 514-272-3077
Fax: 514-278-9914

And our post office box is still the same:

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(P.S. If you want to visit The Nation, please do not visit our post office box address, it's way too small to fit anyone inside. But our new office is really nice!!)

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Applications must be received by **June 15, 1997**. To receive an application and more information about the Xerox Aboriginal Scholarships Program, Fax **(416) 733-6811**, or write to us:

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